

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED"—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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[From the Trumpet and Magazine.]

A SERMON,

BY THOMAS WHITTEMORE.

TEXT.—"Indeed baptize you with water unto  
repentance: but he that cometh after me is might-  
ier than I, whose shoes I am not worthy to bear:  
he shall baptize you with the Holy Ghost, and  
with fire."—Matt. iii. 11.

The subject of baptism is one which  
has engrossed much attention among Chris-  
tians. It has caused several divisions of  
the church, and is regarded, at the present  
day, as of great importance by many of  
the followers of Jesus Christ. Baptism  
may be divided into two kinds: 1st. Out-  
ward, ceremonial baptism; and 2nd, spiri-  
tual baptism. The first is that which has  
caused the greatest division in the church.  
Whether baptism should be administered  
by sprinkling, or by immersing the candi-  
date in water; whether infants should be  
baptized, or those only who have arrived  
to years of discretion, and been brought  
to possess faith in Christ; whether out-  
ward, ceremonial baptism is an ordinance  
essential to the eternal salvation of all  
men—these are questions which have been  
the ground of frequent controversy, and  
the cause of no small share of bitter feel-  
ing, contention and persecution. In de-  
fence of outward, ceremonial baptism, it  
has been alleged, that Jesus enjoined it  
upon his followers, not only to become the  
subjects of it themselves, but to administer  
it to all believers. In proof of this they  
generally refer to the commission in which  
he gave his apostles, after his resurrection,  
and immediately previous to his ascension  
glory, as follows: "Go ye therefore, and  
teach all nations, baptizing them in the  
name of the Father, and of the Son, and of  
the Holy Ghost." Matt. xxviii. 19.—  
"Go ye into all the world, and preach the  
gospel to every creature. He that be-  
lieveth and is baptized shall be saved;  
but he that believeth not shall be damned."  
Mark xvi. 15, 16.

In view of this command no Christian  
can deny that baptism is an ordinance be-  
longing to the religion of Jesus, and which  
it was his design his followers should at-  
tend to. On this point there will be no  
dispute. The only question is, what kind  
of a baptism was that which Jesus en-  
joined upon his followers—was it outward,  
ceremonial baptism, or was it spiritual bap-  
tism? was it the baptism of the body in  
the water, in the literal sense? or was it  
the baptism of the mind in the water of  
divine truth?

It has been by some supposed that the  
denomination of Universalists neglect the  
Christian ordinances, baptism and the  
Lord's Supper. It is maintained by their  
opponents, that they neither baptize in-  
fants nor adults—that they administer the  
ordinance neither by sprinkling nor by  
immersion, but neglect it altogether; and  
that they thus unquestionably treat with  
contempt the plain commands of Christ.—  
In regard to the ordinance of the Lord's  
Supper, Universalists do not neglect it.—  
There are churches connected with all  
the principal congregations, who cele-  
brate that ordinance at stated times; nor  
has there been a time since the rise of the  
denomination in America when they did  
not attend to it. So far from neglecting  
the ordinance of baptism, and violating  
the commands of Christ relating thereto,  
they think they obey those commands in  
their true and proper sense. They ne-  
glect outward, ceremonial baptism; this  
they confess; but they do not believe that  
the baptism to which the Saviour re-  
ferred, in the commission he gave his  
apostles. They believe the baptism en-  
joined on Christians by their master to be  
of vastly higher importance. The mere  
washing, or immersion of the body in wa-  
ter, as a religious ordinance, is a thing  
trivial in itself, not much unlike the  
ceremonies of the Pharisees, who "wash-  
ed their hands when they eat bread;"  
Matt. xx. 6, for the purpose of obtaining  
merely the favor of God. Such cere-  
monies as these, are in the sight of Uni-  
versalists, of small concern; but the baptism  
enjoined by Christ, as they understand it,  
is of great importance. It is the immer-  
sion of the mind in the fountain of divine  
truth, alluded to by the prophet Zechariah:  
"In that day there shall be a fountain  
opened to the house of David, and to the  
inhabitants of Jerusalem, for sin and for  
uncleaness." xlii. 1. This fountain was  
the water of truth, the only water that will  
wash away sin. "By mercy and truth  
iniquity is purged." Prov. xvi. 6. Such a

It has been the custom, we believe, of Universal-  
ists, generally, to administer outward, ceremonial bap-  
tism when requested so to do, by any who believed  
that it was their duty to attend to it;  
and this is done through respect to the feelings and  
opinion of the candidate.

baptism is of unspeakable importance—  
no outward ordinance can compare with  
it; it produces a renovation of the soul;  
a conformity of the heart to the spirit and  
gospel of Christ.

Many have been led to attach impor-  
tance to outward, ceremonial baptism from  
the fact that John the Baptist, the forerun-  
ner of Christ, baptized with water. To  
prove that he baptized with water, they  
refer, for instance, to such passages as  
these: "Then went out to him Jerusa-  
lem, and all Judea, and all the region  
round about Jordan, and were baptized of  
him in Jordan, confessing their sins."—  
Matt. iii. 5, 6. It is said, this was proba-  
bly baptism by immersion, since it was  
done in the river Jordan. John says, as  
in the text, "I indeed baptize you with wa-  
ter." The evangelist says, "John also  
was baptizing in Aenon, near to Salim,  
because there was much water there." John  
iii. 23. From these passages, and others  
of like import, many people suppose it  
their duty to be baptized with water by im-  
mersion, in a public manner. They think  
that the baptism John administered in  
Jordan, was the same baptism to which  
Jesus referred in the commission given to  
the apostles; and that therefore it is the  
duty of all who profess to be followers of  
Christ to submit to the ordinance. In  
further pursuing this subject, we shall  
show—

I. That the baptism of John and the  
baptism of Christ are entirely distinct;  
that the former is outward ceremonial bap-  
tism, and that the latter is spiritual bap-  
tism.

II. Inquire which is Christian baptism;  
or, in other words, which it is the duty of  
Christians to receive.

III. Show the nature and essence of  
the baptism enjoined by Christ, and point  
out its beneficial efficacy upon the human  
mind.

I. First, we are to show that the bap-  
tism of John and that of Christ are to-  
tally distinct; that the former is outward  
ceremonial baptism, and that the latter is  
spiritual. 1st. This distinction John him-  
self makes, in the words which we have  
placed at the head of this discourse. "I  
indeed baptize you with water unto repen-  
tance; but he that cometh after me is  
mightier than I, whose shoes I am not  
worthy to bear, he shall baptize you with  
the Holy Ghost and with fire." Here are  
evidently two baptisms described, the one  
outward and ceremonial, the other spiri-  
tual; the one a baptism with water, the  
other with the Holy Ghost and with fire. See  
particularly John i. 25—34, where John  
no less than three times in eight verses  
adds the word water to his baptism to dis-  
tinguish it from that of Christ.

2d. The Lord Jesus himself made the  
same distinction between the baptism of  
John and his own baptism. See Acts i.  
4, 5, where, in the words of Luke, we  
are informed, that Jesus "being assembled  
together with them, commanded them that  
they should not depart from Jerusalem,  
but wait for the promise of the Father,  
which saith he, ye have heard of me. For  
John truly baptized with water, but ye  
shall be baptized with the Holy Ghost not  
many days hence." Here the two bap-  
tisms are kept entirely distinct, both in  
point of time, and of essence and nature.  
The apostles had been baptized with the  
baptism of John; but they had not receiv-  
ed the baptism of the Holy Ghost; and  
they were required to wait for the promise  
of the Father, viz. that they should be  
baptized with the Holy Ghost.

3d. The same distinction between the  
two baptisms was made by the apostle Pe-  
ter. He was in the house of Cornelius,  
to whom he had been sent to proclaim the  
way of salvation. He says of this inter-  
view, "and as I began to speak, the Holy  
Ghost fell on them, as on us at the begin-  
ning. Then remembered I the word of  
the Lord, how that he said, John indeed  
baptized with water, but ye shall be bap-  
tized with the Holy Ghost." Acts xi. 15,  
16. Here the two baptisms are plainly dis-  
tinguished; that of John is said to be of  
water, the other of the Holy Ghost. When  
the Holy Spirit fell on the believing Gen-  
tiles, it called up to Peter's mind the say-  
ing of his Lord, that they should be bap-  
tized with the Holy Ghost. Peter pre-  
serves the same distinction in his first  
epistle. "The like figure whereunto bap-  
tism doth now save us, (not the putting  
away of the filth of the flesh, but the an-  
swer of a good conscience toward God)  
by the resurrection of Jesus Christ." 1  
Peter iii. 21. This expression, "not the  
putting away of the filth of the flesh," is  
introduced to show that the apostle did  
not mean water baptism, water having  
power only to cleanse the flesh; but such a  
baptism as gave them the answer of a  
good conscience toward God.

4. The apostle Paul distinguishes the  
two baptisms. On one occasion, he found  
certain disciples at Ephesus, and "he said  
unto them, have ye received the Holy  
Ghost since ye believed?" They return-  
ed the artless answer, "we have not so  
much as heard whether there be any Holy  
Ghost." Paul immediately inquires,  
"unto what then were ye baptized?" And  
they said, "unto John's baptism." Paul  
then informs them, that John himself in-  
structed the people to believe on him that

should come after him, viz. Jesus Christ.  
"When they heard this they were baptized  
in the name of the Lord Jesus;" which is  
explained in the next verse; "when Paul  
had laid his hands upon them, the Holy  
Ghost came on them: and they spake with  
tongues and prophesied." Acts xix. 1-6.  
There can be no dispute that Paul here  
distinguishes between the two baptisms—  
the one is "John's baptism," the other the  
baptism of the Holy Ghost—the one was  
of no concern under the Christian dispensa-  
tion, the latter was all important.

II. We are to inquire, which of these  
two baptisms is a Christian ordinance,  
whether it be the outward, ceremonial bap-  
tism, or the spiritual baptism?

There is one thing which the reader  
cannot fail to have observed, in perusing  
the passages we have quoted, viz. that the  
baptism of the Holy Ghost is invariably  
regarded as vastly more important than  
the other. John the Baptist seems to  
concede this in the passages we have quoted  
from him. Paul regarded the baptism  
of John as insufficient, and required the  
disciples to receive the baptism of the Holy  
Ghost.

That there is one baptism which Chris-  
tians should receive, appears abundantly  
evident from Christ's commission to his  
apostles: "Go and teach all nations, bap-  
tizing them in the name of the Father,  
and of the Son, and of the Holy Ghost." This  
baptism all nations are required to  
receive. And we may observe that only  
one baptism is necessary for Christians;  
for Paul says, Eph. iv. 5. "There is one  
Lord, one faith, one baptism." The Chris-  
tian has as much authority from this pas-  
sage, to have two Lords and two faiths,  
as to have two baptisms. We come then to  
this conclusion, that of the two baptisms  
it is necessary the Christian should receive  
but one; and the only question remaining  
is, which one? If we say that the bap-  
tism of John is necessary for Christians,  
why then we ask, did Jesus come to in-  
stitute another baptism? It is just as irra-  
tional to suppose he did not mean we  
should receive his baptism, as to suppose  
he did not mean we should believe his  
doctrine. But the question seems to be  
settled by John's declaration in the text:  
"HE SHALL BAPTIZE YOU WITH THE HOLY  
GHOST AND WITH FIRE."

But does not the commission which  
Christ gave his apostles, itself show, that  
he meant his own baptism? "Go ye  
therefore, and teach all nations, baptizing  
them in the name of the Father, and of  
the Son, and of the Holy Ghost." The  
meaning of the word "baptize," we know,  
is to dip, wash or immerse in water; and  
it is difficult for some people to separate  
the idea of baptism from that of sprinkling  
or immersion. But certainly there can  
be few people in this age, who do not  
know, that the word is used in a different  
sense in the New Testament. Jesus says,  
alluding to his approaching sufferings,  
"are ye able to drink of the cup that I  
shall drink of, and to be baptized with  
the baptism that I am baptized with?"  
Matt. xx. 22. He was about to be plunged  
deeply into sorrow, which he calls being  
baptized into it. Paul says, "by one spir-  
it are we all baptized into one body,"  
which he explains in the same verse by  
saying, "and have been all made to drink  
into one spirit." 1 Cor. xii. 13. And in  
Gal. iii. 27, the same apostle speaks of  
being "baptized into Christ," which in the  
estimation of some, is not half so impor-  
tant as being baptized into water. In the  
commission given to the apostles, they  
were instructed to baptize all nations. But  
what were they to baptize them into? In-  
to trials and sufferings? No. Into water?  
No. Into what? Ans. "into the name of  
the Father, of the Son, and of the Holy  
Ghost." Many have supposed that these  
were merely a form of words, to be used  
by the person performing the ceremony,  
when the candidate was plunged into the  
water. But this is, in our apprehension,  
an entire perversion of their sense. The  
word name frequently signifies in Scrip-  
ture, character, disposition, spirit. Hence  
we read in Exodus, xxiv. 5, 6. "And  
the Lord descended into the cloud, and  
stood with him there, and proclaimed the  
name of the Lord. And the Lord passed  
by before him, and proclaimed, the Lord,  
the Lord God, merciful and gracious,  
long suffering and abundant in goodness  
and truth." Here name evidently signi-  
fies character, disposition, spirit. So in  
Mich. iv. 5, "For all people will walk  
every one in the name (spirit) of his God,  
and we will walk in the name (spirit) of  
the Lord our God for ever and ever."—  
To be baptized into the name of the Fa-  
ther, and of the Son, and of the Holy  
Ghost, is to be baptized into the disposi-  
tion and spirit of God and of his Son. And  
here it may be remarked, that the Greek  
preposition rendered "in"—in the name  
of the Father, of the Son, and of the Holy  
Spirit—is *eis*, the preposition general-  
ly translated *into*, and not *en*, the preposi-  
tion generally translated *in*; so that the  
commission should stand thus—"baptizing  
them *into* the name of the Father, and  
of the Son, and of the Holy Ghost."

This then seems to settle the question,  
in regard to which of the two baptisms Chris-  
tians should receive. John's baptism was  
a baptism with water, and was not there-

fore included in the commission given by  
Christ to his apostles. The baptism there  
enjoined was a baptism "into the name of  
the Father, and of the Son, and of the  
Holy Ghost." We read in Mark, "he  
that believeth and is baptized, shall be sav-  
ed; but he that believeth not shall be  
damned. And these signs shall follow  
them that believe: in my name shall they  
cast out devils; they shall speak with new  
tongues," &c. Now that the baptism of  
the Holy Ghost is here referred to, will be  
evident by comparing Acts, xix. 5, 6.—  
"When they heard this they were baptized  
into the name of the Lord Jesus. And,  
when Paul had laid his hands upon them,  
the Holy Ghost came on them, and they  
spoke with tongues, and prophesied." It  
seems evident from this, that it was not  
water baptism, but the baptism of the Holy  
Ghost, which is enjoined on the church  
in the commission given to the apostles.  
This seems fully to settle the question,  
that Christian baptism is not baptism with  
water, but baptism with the Holy Ghost,  
with fire,—baptism "into the name of the  
Father, and of the Son, and of the Holy  
Ghost."

Before we proceed to the third division  
of this subject, it may be proper to antici-  
pate and answer an objection, or two, to  
the views here advanced, which may occur  
to the mind of the reader.

1st. It may be asked, if the baptism  
of Christ is not an outward baptism with  
water, and if such a baptism is of no im-  
portance, why did he himself receive bap-  
tism in the river Jordan, at the hand of  
John? Matt. iii. 13-16. We reply, that  
water baptism was of importance in the  
dispensation of Moses, under which John  
preached. That was a dispensation of  
rites; and as Jesus was born under the  
law, and came not to destroy it but to fulfil  
it, it became him to submit to an ordinance  
enjoined by it. But as Jesus came to  
fulfil the law, and to set it aside, so the  
rites of that institution are not binding on  
his followers; and unless they are to be  
regarded for some beneficial efficacy they  
possess in themselves alone, neither duty  
nor interest requires us to retain them.—  
See the account of Christ's baptism in  
Jordan, recorded in Matt. iii. 13-17.—  
"Then cometh Jesus from Galilee to  
Jordan unto John, to be baptized of him.  
But John forbade him, saying, I have need  
to be baptized of thee, and comest thou  
to me? And Jesus answering, said unto  
him, suffer it to be so now, for thus it be-  
cometh us to fulfil all righteousness." John  
had previously spoken of the baptism of  
Christ as superceding his; and hence when  
Christ came to be baptized of him, he ob-  
jected, saying that it was more needful he  
should be baptized by the Saviour. Jesus  
removes the difficulty from John's mind by  
telling him to suffer it to be so at that time,  
adding, "thus it becometh us to fulfil all  
righteousness." The righteousness here  
spoken of was the righteousness of the  
law, so called, which Jesus came to fulfill;  
and he did at that time fulfil it all, so far  
as ceremonial baptism was concerned.—  
This, instead of affording proof that the  
outward ordinance of baptism devolves on  
us as a duty, certainly shows that it does  
not, any more than the rest of the Mosaic  
rites. And hence our Lord never admin-  
istered the rite of water baptism to any  
person.

2nd. But it may be said further, that af-  
ter Jesus was baptized in Jordan, the dis-  
ciples administered the ordinance of water  
baptism; and why was this done, if they  
did not regard it as a Christian ordinance?  
Ans. That they baptized with water in a  
few instances, is not disputed; but this they  
seem to have done more in tender re-  
ference to the prejudices of the converts, than  
from any sense of duty. On the conver-  
sion of the Eunuch, it was he, not Philip,  
who proposed baptism with water. Acts  
viii. 36. Paul, for the same reason, per-  
formed the rite of circumcision on Timo-  
thy, Acts xvi. 3; but no one ever thought  
of alledging that circumstance to prove  
that it was the duty of Christians to ob-  
serve the rite. It ought to be remarked  
here, that the apostle Paul, in perhaps a  
half dozen instances, administered baptism  
with water; but he told the Corinthians that  
it was a matter of regret to him in after  
life. "I thank God that I baptized none  
of you, but Crispus and Gaius, lest any one  
should say that I had baptized in my own  
name. And I baptized also the household  
of Stephanus; besides I know not whether  
I baptized any other. For Christ sent  
me not to baptize, but to preach the gospel."  
1 Cor. i. 14-16. On the supposition  
that when Christ gave the commission to  
his apostles, and bade them baptize all na-  
tions, he referred to water baptism, how  
shall we account for those words of the  
apostle? Did not Christ send his apostles  
to baptize? and to baptize all nations? Did  
he not say, "he that believeth, and is bap-  
tized shall be saved, and he that believeth  
not shall be damned"? Of this there  
can be no dispute. Why then, did Paul  
say that Christ sent him not to bap-  
tize? Because Paul referred to baptism  
with water, which Jesus did not send him  
to do; for the baptism embraced in the  
commission was a baptism "into the name  
of the Father, of the Son, and of the  
Holy Ghost."

III. We are to show the nature and es-

sence of the baptism enjoined by Christ,  
and point out its beneficial efficacy upon  
the human mind.

The baptism enjoined by Christ, is some-  
times called baptism with the Holy Ghost  
and fire; sometimes it is described as bap-  
tism "into the name of the Father, of the  
Son, and of the Holy Ghost," and some-  
times other terms are used. In the case of  
the apostles, baptism with the Holy Ghost  
was that extraordinary communication of  
divine power and wisdom which fitted  
them for the duties they were to perform,  
and enabled them to sustain themselves  
under the grievous persecutions they were  
called to suffer. It was called the baptism  
of the Holy Ghost and of fire, because fire  
is used as a figure of divine truth, into  
which their minds may be said to have  
been immersed. Truth is of a purifying  
nature; and hence it is represented under  
the apparently contrary figures of fire and  
water, because they are both of a cleansing  
nature. It was said of the Saviour, that he  
should be "like a refiner's fire," and that  
he should "purify the sons of Levi, and  
purge them as gold and silver." Matt. iii.  
2, 3. See also Jer. xxiii. 29. Fire, because  
it possesses the power to cleanse, is here  
used as a figure of the truth; and for the  
same reason the figure of water is employ-  
ed, as in Zech. xiii. 1, where the gospel  
is represented by a fountain opened for  
sin and for uncleanness. To be baptized  
into a fountain of truth, is to have the whole  
mind and soul immersed in its influences.  
Such an operation will produce an effect  
that no outward washing with water can  
ever do; it will sanctify and cleanse the  
church, and present it to Christ in a glo-  
rious State, not having spot, or wrinkle, or  
any such thing. This is baptism—true,  
scriptural, Christian baptism;—not a mere  
ceremony, but a thorough purification.

Paul speaks of the Christian baptism in  
the epistle to the Romans, vi. 34. "Know  
ye not that so many of us as were baptized  
into Jesus Christ, were baptized into his  
death? Therefore we are buried with him  
by baptism into death; that like as  
Christ was raised up from the dead by the  
glory of the Father, even so we also  
should walk in newness of life." See  
also Col. ii. 12. Here is baptism into  
Jesus Christ, and baptism into death. To  
be baptized into Christ must mean to be  
immersed and imbued in his spirit. Those  
who were baptized into Christ, were said  
to be buried with him, that is, by baptism  
into his death. They became dead to the  
world, dead to sin, dead to their former  
feelings, and practices; and in this sense  
they were baptized into death, and baptized  
into Christ; and as Christ rose from the  
dead to a new life, so they were required  
to walk in newness of life. For if in bap-  
tism they had shown the figure of his  
death, in their life they were required to  
show the likeness of his resurrection. We  
cannot refrain here from comparing this  
baptism, with the vain and useless cere-  
mony of dipping a person in water. What  
good ever came of the latter we cannot  
see, but the former changes the soul into  
the very image of our ascended Lord.

The same apostle says again, "For by  
one spirit are we all baptized into one  
body, \*\*\* and have been all made to  
drink into one spirit." 1 Cor. xii. 13.—  
The apostle here refers to that state of  
union into which Christian baptism intro-  
duced them; it gave them all one spirit; it  
made them all drink into that spirit. Such a  
baptism possesses a high moral efficacy  
upon the human mind; and is incompara-  
bly more useful than the mere dipping the  
human body in water. We quote again  
from the same eminent apostle. "For as  
many of you as have been baptized into  
Christ have put on Christ." Gal. iii. 27.  
Here Christian baptism is explained to be  
putting on Christ, that is, clothing ourselves  
with his virtues, transferring to ourselves  
his spirit and character. In this way only  
can we be true Christians. Reader, as-  
pire for a baptism which brings with it  
such consequences as these, and prize it  
above all outward ordinances whatsoever.

We have thus endeavored to show, in  
as brief a manner as possible, our views on  
the subject of baptism. Of the utter use-  
lessness of baptism by immersion in wa-  
ter we have said but little. It certainly  
appears to us as vain, and in the way in  
which it is sometimes administered, quite  
as much wanting in decency, as the old  
Jewish rite of circumcision. But real  
Christian baptism is important. O may we  
all endeavor to be baptized into Christ;  
may we be buried with him by baptism in-  
to death, that we may show also the like-  
ness of his resurrection. If we truly have  
become dead to the world, let us walk in  
newness of life. Let us, like the Saviour,  
cherish a spirit of meekness, piety, benev-  
olence and resignation to the will of God.  
In vain do we claim the Christian name, if  
we do not cultivate the Christian spirit,  
and practice the Christian virtues. O ye  
who bear the name of Christ, ye only have  
a master whom ye may be proud to imi-  
tate. Let your reverence for his charac-  
ter be seen, in your obedience to his com-  
mandments.

GENIUS. "I know of no such thing as genius,"  
said Hogarth to Mr. G. Cooper: "genius is nothing  
but labor and diligence." St. Isaac Newton said of  
himself "that if ever he had been able to do any thing,  
he had effected it by patient thinking only."



## THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."  
GARDNER, FRIDAY, MARCH 9, 1832.

## A RADICAL CHANGE.

The following article, from the pen of Rev. Dr. Wayland, President of Brown University at Providence—a Baptist College—exhibits a practical illustration of the principles of his religious creed as employed for the purpose of "effecting a change" in his infant child fifteen months old. It was published in the "American Baptist Magazine" for October last. We read in scripture of certain persons "without natural affection." The reader will conclude, before he finishes the following, that such persons yet exist amongst us. Really, we have seldom seen the record of a worse instance of parental inhumanity—forgive the solecism—than this. It should be borne in mind, that the child was but fifteen months old—was yet in the arms of its nurse,—and that, in order to make the little thing *love and obey its father*, the latter, setting at naught the entreaties of a mother, actually starved it nearly to death—till its "breath became hot and feverish and its voice feeble and wailing;"—having literally withheld food from him, and kept him shut up crying by himself, from 5 o'clock Thursday afternoon till 3 o'clock on the following Saturday,—a period of 46 hours? If we were to use a child in this manner, though we might obtain the reputation of acting according to religious principle, we should consider ourselves unworthy the name of father, and should expect to be regarded as a monster in human shape. But this comes of a distinguished orthodox minister and so all is right. Nay he makes it a matter of praise to himself.

Mr. Editor.—I offer for the perusal of your readers, the simple narration of a trifling incident which has in a few days occupied in my own family. Although of but little importance to any one but those immediately concerned, I think it may be made to illustrate religious truths, and, if so, it will be valuable to all. It may be even specially useful from the fact of its being of such a nature, as almost every parent is frequently called to witness.

My youngest child is an infant about 15 months old, with about the intelligence common to children of that age. It has for some months been evident, that he was more than usually self-willed, but the several attempts to subdue him, had been thus far relinquished, from the fear that he did not fully understand what was said to him. It so happened, however, that I had never been brought into collision with him myself, until the incident occurred which I am about to relate. Still I had seen enough to convince me of the necessity of subduing his temper, and resolved to seize upon the first favorable opportunity which presented, for settling the question of authority between us.

On Friday last before breakfast, on my taking him from his nurse, he began to cry violently. I determined to hold him in my arms until he ceased. As he had a piece of bread in his hand, I took it away, intending to give it to him again after he became quiet. In a few minutes he ceased, but when I offered him the bread he threw it away, although he was very hungry. He had, in fact, taken no nourishment except a cup of milk since 5 o'clock on the preceding afternoon. I considered this a fit opportunity for attempting to subdue his temper, and resolved to embrace it. I thought it necessary to change his disposition, so that he would receive the bread from me, and also be so reconciled to me that he would voluntarily come to me. The task I found more difficult than I had expected.

I put him into a room by himself, and desired that no one should speak to him, or give him any food or drink whatever. This was about 8 o'clock in the morning. I visited him every hour or two during the day, and spoke to him in the kindest tones, offering him the bread and putting out my arms to take him. But throughout the whole day he remained inflexibly obstinate. He did not yield a hair's breadth. I put a cup of water to his mouth and he drank it greedily, but would not touch it with his hands. If a crumb was dropped on the floor he would eat it, but if I offered him the piece of bread, he would push it away from him. When I told him to come to me, he would turn away and cry bitterly. He went to bed supperless. It was now twenty-four hours since he had eaten anything.

He awoke the next morning in the same state. He would take nothing that I offered him, and shunned all my offers of kindness. He was now truly an object of pity. He had fasted thirty-six hours. His eyes were watery and sunken. His breath hot and feverish, and his voice feeble and wailing. Yet he remained obstinate. He continued thus till 10 A. M. when hunger overcame him, and he took from me a piece of bread, to which I added a cup of milk, and hoped that the labor was at last accomplished.

In this however, I had not rightly judged. He ate his bread greedily, but when I offered to take him, he still refused as pertinaciously as ever. I therefore ceased feeding him, and recommenced my course of discipline.

He was again left alone in his crib, and I visited him as before, at intervals. About one o'clock, Saturday, I found that he began to view his condition in a true light. The tones of his voice in weeping were graver and less passionate, and had more the appearance of one bemoaning himself. Yet when I went to him, he still remained obstinate. You could clearly see in him the abortive efforts of the will. Frequently he would raise his hands an inch or two, and then suddenly put them down again. He would look at me, and then hiding his face in the bedclothes weep most sorrowfully. During all this time I was addressing him, whenever I came into the room, with invariable kindness. But my kindness met with no suitable return.—All that I required of him was, that he should come to me. This he would not do, and he began now to see that it had become a serious business. Hence his distress increased. He would not submit, and he found that there was no help without it. It was truly surprising to behold how much agony so young a being could inflict upon himself.

About three o'clock I visited him again.—He continued in the state I have described. I was going away, and had opened the door, when I thought that he looked somewhat softened, and returning, put out my hands, again requesting him to come to me. To my joy, and I hope gratitude, he rose up and put forth his hands immediately. The ago-

ny was over. He was completely subdued. He repeatedly kissed me, and would do so whenever I commanded. He would kiss any one when I directed him, so full of love was he to all the family. Indeed, so entirely and instantaneously were his feelings towards me changed, that he preferred me now to any of the family. As he had never done before, he moaned after me when he saw that I was going away.

Since this event several slight revivals of his former temper have occurred, but they have all been easily subdued. His disposition is, as it never had been before, mild and obedient. He is kind and affectionate, and evidently much happier than he was, when he was determined to have his own way. I hope and pray that it may prove that an effect has been produced upon him for life.

## GOOD RESOLUTIONS.

At a late meeting of a Conference of Universalists held in North Brookfield, N. Y. the following Resolutions were adopted. We are glad to see a growing determination in our order to devote more attention to the practical truths of the Gospel. "Faith without works is dead." With all the resolutions we are pleased, but would invite more particular attention to the first.

**Resolved**, That as the times, in our opinion, has come, when our societies by their own reading and reflection, and by hearing the word preached, very generally understand the doctrine of the Scriptures, we, as ministers of the Gospel, will use our best endeavors to impress those practical truths and maxims, which are so essential to our happiness as Christians, that we may all grow in grace and in the knowledge of the truth, and thoroughly reduce our benevolent theory to practice.

**Resolved**, That we will feelingly and faithfully hold up to our fellow-men the deplorable and heart-rending effects of religious error, and warn them to avoid the snares of the enemy, lest they, like hundreds of others, be driven to despair, insanity and suicide—and we will caution them to keep their children from the same destructive influence, that they may be disciplined to a love of virtue and of rational truth, and have secured to them the inheritance of hope and mental peace when grown up to years of discretion.

**Resolved**, That we have no preference to give to any creed which inculcates the awful and unscriptural doctrine of endless woe—but we esteem the influence of all sects who hold this doctrine to be mischievous and destructive to the peace and well-being of individuals and community, in proportion to the zeal with which they propagate it, and the effect which they produce upon weak and uninformed minds. Therefore,

**Resolved**, That we will do all in our power, by precept and example, by exhortation, by doctrine, by persuasion, by the circulation of our religious periodicals, and such other publications as are approved by our order, and sanctioned by the holy Scriptures, to draw community at large from the painful belief of the horrid doctrine of endless misery.

## WESTBROOK SEMINARY.

By the politeness of the Secretary of State we have been permitted to take a copy of the Report of the Joint Standing Committee of the two Houses of the Maine Legislature, on Literature and Literary Institutions, so far as it relates to the Westbrook Seminary. We have presumed that it would be agreeable to our readers to be presented with it through our columns.

"The Committee on Literature and Literary Institutions to whom were referred the petition of the Trustees of the 'Westbrook Seminary praying for pecuniary aid,' and so much of the Governor's Message as relates to Literature and Literary Institutions; and also, an Order of the House of Representatives passed January 23, 1832,—have had the same under consideration and ask leave to

## REPORT.

That the Westbrook Seminary was incorporated by the Legislature on the 4th day of March 1831, for the purpose of promoting piety, morality and the education of youth, in such of the elementary and higher branches of learning as the Board of Trustees therein named shall direct; That the Corporation organized under the Act, and meetings have been held from time to time in conformity to the said Act of incorporation, at which they chose their Officers, viz.—President, Vice President, Secretary, Treasurer, a Committee of Correspondence, consisting of three; and their board of Trustees now consists of twenty.

Your Committee further report, That there was satisfactory evidence before them, that the Trustees have purchased an eligible site of upwards of seven acres of land, valued at \$943, at a place called "Stevens' Plains" in the town of Westbrook in the County of Cumberland, on which to erect their buildings in the course of the following summer, and confidently expect the same will go into operation the ensuing Autumn. Their subscription list, as returned, amounted to \$1330; and on those lists not returned it was said to your Committee, that about \$1000 more had been subscribed, which would be paid, and the whole amount will probably amount to nearly \$3000.

The Committee being satisfied that the friends of the Institution are a respectable portion of the community, and have the right to expect that the impartial munificence of the State will be extended to this, as well as other Literary Institutions of this kind within the State, recommend the passage of the following resolve.

JONA. G. HUNTON, Chairman.

## STATE OF MAINE.

In the year of our Lord one thousand eight hundred and thirty two.

## RESOLVE IN FAVOR OF WESTBROOK SEMINARY.

**Resolved**, That there be and hereby is granted to Westbrook Seminary, to be paid out of the Treasury of the State, the sum of one thousand dollars annually during the pleasure of the Legislature; provided that the sum of two hundred and fifty dollars from the sum hereby granted in each year, shall be appropriated to the partial or total reduction of the tuition of indigent students in said Seminary.

Subsequently this resolve was so far modified by the concurrent acts of both Houses as to allow the Institution one thousand dollars for the present year only.

## RESIGNATION.

Rev. J. P. Aikinson has resigned his situation as Pastor of the Universalist Society in Hingham, Mass.

## NEW MEETING HOUSES.

The Universalists in Royalton, Vt. have concluded to build a meeting house for their use forthwith, and tomorrow is assigned for the sale of pews. Others are about to be erected in New Rowley, Mass. Quincy, Framingham and Medford.

## BATH, ME.

We learn with much pleasure that our brethren in Bath, have recently "waked up" and made arrangements for constant Universalist preaching in that town. A very liberal sum has been subscribed and Br. A. A. Folsom of Freeport employed to preach a large proportion of the time.

## AUGUSTA, ME.

Since the commencement of the present session of the Legislature in Augusta, religious services have been conducted in the new State House for several sabbaths by Br. Rayner of Portland and the Editor of this paper. The meetings have been large—probably one half if not a greater proportion of the Legislature have attended regularly.

There are many Universalists—and not a few open ones—in Augusta and Hallowell. They are becoming desirous to have regular preaching in one of these places. There needs be but the will—the ability, otherwise, is ample. We have no doubt the time will come—perhaps it is "nigh even at the door"—when a Universalist Society will be formed in those towns, which will erect a Church and enjoy stated preaching. It is a shame that a sentiment which is so extensive and popular in the State, should not have a corresponding foothold at or near the seat of Government.

## A REVIVAL.

The Wesleyan Journal, a new Methodist paper in Portland, reports a revival in Milburn. "Several little girls became anxious, commenced a prayer meeting—two of them rejoiced in hope, exhorted and were blessed!" &c. &c. Have they yet become crazy? or committed suicide? Our Methodist brethren have much more power over "little girls," than over sensible, reflecting men.

## ZION'S ADVOCATE.

This paper, which dared not encounter the arguments of Br. Rayner, says that Rev. Mr. Fisk, a Universalist clergyman in Reading, Pa. has attempted to obtain a hearing through the columns of the Christian Index, in answer to the article to which Br. R. replied some time since; but the editor of that paper refused to admit him a hearing. This, we suppose, he mentions as a justification for his own refusal to allow Br. R. to be heard on the subject—a miserable justification indeed. It is curious that in the same article of the Advocate the editor denies that Arch Bishop Tillotson disbelieved the doctrine of endless misery; and, to prove the truth of his denial quotes from a sermon of the Arch Bishop, which, before he gets through, makes it manifest enough that the Bishop did disbelieve that doctrine. Of a similar piece are the proofs, generally, of our neighbor Wilson.

## SETTLEMENT.

Rev. W. W. Wright has accepted the call of the Universalist Society in Weston, Andover and Londonderry, Vt. to become their Pastor.

## TEMPERANCE.

We are happy to find our own views of Temperance Societies seconded by Br. Whittemore of the Trumpet. After several pertinent items of advice, he adds the following sensible observations, to which we would say (though we are not a Methodist) Amen.

Lastly, I approve the principle of *entire abstinence*. I would have a man as thoroughly clean of rum, as I would of the itch, or a worse disease. There are but few cases, in which men take just enough who take any; they always will exceed their own limits.—Just enough, in this case, is none at all. Remember this, young men, whether you are members of temperance societies or not—remember that just enough is none at all.—Before your appetite is vitiated, you take all the pleasure in drinking cold water, that the drunkard does in swallowing his intoxicating potations. Remember this, young men. Don't be temperate drinkers. Drink none at all.

## NOTES ON THE PARABLES.

This is a new work just published in Boston by Rev. Thomas Whittemore, editor of the Trumpet. We are indebted to the author for a copy of it. It is a duodecimo of 277 pages, handsomely printed and bound in cloth, price 75 cents. The work consists emphatically of Notes on the forty parables of our Lord, recorded in the New Testament. It follows in the path of Rev. Hosea Ballou's Notes on the Parables, and is appropriately dedicated to that venerable writer. It differs not essentially from Mr. Ballou's revised edition of his Notes excepting that it is smaller and furnishes the testimony of Commentators of different denominations in favor of the views taken of the Parables. In many cases the parables are illustrated by a reference to the laws, customs and habits of the eastern nations. The Parables are arranged according to the time in which they were spoken. At the close, a copious index of subjects is added; by which reference to many interesting facts, adduced in the course of the work, may be found.—We believe it will be a valuable acquisition to private and social libraries, and therefore very sincerely recommend it to the attention of our brethren.

As a sample of the work we copy below the Notes on the first parable.

## PARABLE OF THE AXE.

MATTHEW III. 10.—LUKE III. 9.

"And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."—Matt. iii. 10.

This parable was spoken by John the Baptist to the Pharisees and Sadducees who came to his baptism. Matt. iii. 7. He rebuked them severely for their wickedness, and inquired who had warned them to flee from the "wrath to come." The expression here rendered "wrath to come," is translated by Dr. Campbell the "impending vengeance," and unquestionably refers to the awful judgments which they awaited the Jews in the destruction of their nation. He then requires them to bring forth fruits meet for repentance, or the proper fruits of reformation; and exhorts them not to depend too much on their descent from the patriarch Abraham, for God was able to raise up children unto Abraham even from inanimate things. He did raise up children unto Abraham from among the Gentiles, whom the Jews regarded as stocks and stones, and who were represented as coming and sitting down with Abraham,

Isaac, and Jacob in the kingdom of the Messiah. The Jews were not only proud of their ancestry, but they relied on it for safety in times of public danger and calamity; and hence the rich man in the parable (Luke xvi. 24,) is represented as calling on Abraham as his father, and begging him to send relief.

To show them that the destruction of the nation was to be total, John says, "the axe is laid unto the root of the tree." It is not a few branches which are to be cut off, the tree itself must fall. As the tree which beareth not good fruit is hewn down and cast into the fire, so shall it be with this nation. They are corrupt, they are a seed of evil doers, they bring forth the fruit of sin; God shall cause them to fall, and they shall be fuel for the fire of divine judgments.

The figure which John here employed, he unquestionably derived from the Jewish prophets. The destruction of Egypt is described by Jeremiah in very similar language. Jer. xli. 22, 23. "They shall march an army, and come against her with axes, as hewers of wood. They shall cut down her forest, south the Lord." The fall of Assyria is described in the same manner by Ezekiel.—"The Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature, and his top was among the thick boughs. \*\*\* Therefore thus saith the Lord God: Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen: he shall surely deal with him: I have driven him out for his wickedness. And as strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him." Ezek. xxxi. 10—12. "Behold, the Lord, the Lord of hosts shall lop the bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forests with iron, and Lebanon shall be a mighty one."—Isa. x. 33, 34.

In the view which we have given of this parable, commentators of all denominations agree. Adam Clarke, in his Commentary on the New Testament; Kenrick in his Exposition; Lightfoot, in his harmony of the Evangelists; Dr. Hammond, in his Paraphrase and Annotations; Bishop Pearce, in his Commentary; Dr. Gill in his exposition, and others, too numerous to mention, give the same explanation we have given. Although the passage was formerly by some applied to a future state of punishment, such an application is now abandoned except by the ignorant and indiscreet.

It was our intention to have published last week an article on Intemperance from Mr. Pond, inserted originally in the Belfast Journal. That paper, however, has been mislaid; and we must now wait till we can obtain another copy of it.

## NEW SOCIETIES.

We learn from the Union Magazine that a Society of Universalists has lately been organized by brethren in Wilton and Moreau, Saratoga Co. N. Y. Societies have also been formed of late in McLean and Groton in the same state, Springfield, Pa.

We published several weeks since an account of the death of Mr. LUTHER MERO, of Union, who had suffered a long and painful illness, during a part of which time he was a patient in the Massachusetts General Hospital. His father has put into our hands several manuscripts written by him during his protracted illness—some of which are entitled to publication. We take the liberty of inserting the following specimen of his poetry, which we find amongst his writings. The subject is a pathetic one—in keeping with what we may reasonably conceive to be the state of his mind, while suffering in pain without much hope of recovery.

When borne on life's sea by the gay breeze of pleasure,  
Our bark o'er the wave may exultingly spring;  
In the sun-bine of hope, and joys slightly measure,  
The heart, for a while, may with rapture take wing.

Soon the bright beaming halo of mirth's dim'd by sad  
And

Our toil-stucken bark o'er the ocean is toss'd;  
And the heart that soar'd high in the moment of gladness,  
Now weck'd are its hopes and its happiness lost.

Though sweet is Love's dream, soon its slumbers are  
broken—  
Like the rainbow of summer its beauty decays;  
And the soul-melting woe once in tenderness spoken,  
The heart to lone anguish and sorrow betrays.

Oh! false was the kiss, in love's playful hour given,  
Which led the bliss which won passions best kept high,  
And fathoms the tear, though the dew of heaven,  
Smell'd less pure as it trickled in morn's balmy sign.

Thus gayly pursuing life's pathway of roses,  
Like the wild bee we roam and each sunny bright hour,  
And taste the pure kiss in each bud that reposes,  
So sweet that we linger with joy on the flower.

But the fairest and fondest lov'd flowers may perish;  
Untimely may wither, the sports of each blast;  
Even hope fades away, yet memory will cherish,  
The dream of the softness and joys that are past.

Mass. Gen. Hospital, Nov. 17th, 1830.

## ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

## EFFECTS OF UNIVERSALISM.

The effects of any doctrine are sufficient to prove whether it be true or false. The effects of truth are always good, while the effects of error are invariably bad. But who are to be the judges of a doctrine? Can those be qualified who are totally ignorant of its nature, and the grounds on which it rests? If so, then our brethren who oppose us are the best judges. But this can hardly be admitted. We insist upon it that we are the best judges, having had the best of all proof, our own experience, and a large acquaintance with others who have been under the influence of the same. Some of these effects we shall endeavor to point out.

1. *Universalism opens the mind to conviction.* We do not mean by this that we are always dissatisfied with the result to which we have come; but rather that we are prepared to receive truth from every quarter; and to change our views whenever sufficient evidence is offered to prove them erroneous. We are always ready to examine the arguments of our opponents. In our periodicals we invite discussion, and throw open our column to both parties. This is not all. We throw open our houses of worship to every sect of Christians, however erroneous we may esteem their sentiments. We rejoice at the opportu-

nity of obliging our most bitter enemies with our temples; not only so, we are prepared to hear them that we may judge for ourselves. It is a fact that Universalists are about as well acquainted with the views of others as with their own. They are in measure forced to be on account of the numerous objections they are required to answer. The more extensively they have become acquainted with the views of others, the more their own faith is strengthened. Having examined every side, and yet come to the conclusion that all our race will be saved, we present us with no new evidence. They seem to labour most to improve their creed, hoping thereby that we may the more readily receive it. But in whatever form the present it, we can discover the same hidden features. The remark that is sometimes applied to the mechanic arts, may not be inapplicable to the popular creed, that "every innovation is not an improvement." We would advise to lay the whole scheme aside, as unworthy of any further alterations. The public mind has fairly outgrown it. It has done its best. All that can grow up under its shade has already been brought forth. It has become so weak that its greatest advocates have almost left us to nourish and strengthen it. We have found too, that they have become weak while we have become strong; that while our doctrine has steadily progressed, they have been obliged to check the progress of theirs, to make improvements. It has been made so fast, that what is Orthodox in one place is almost heresy in another. Still, we invite discussion and do not wait for evidence to convince us that "the Lord is not 'good to all, and his tender mercies are over all his works'."

2. *Universalism creates LOVE to God.* It places the divine character before the mind in the most beautiful form. In other doctrines we can see something wanting. According to Calvinism, we can perceive that the same power which makes the elect happy, could, if exerted, secure the happiness of the whole. The partial exertion of sovereignty in the predestination of a few to eternal life, which is eagerly urged as a proof of the infinite mercy of God, is in fact, an evidence to the contrary. The salvation of this select few, must be considered as a full indication of the Divine Power to save those destined to perdition had he chosen it; and therefore it necessarily limits the Divine benignity. According to Arminianism, we perceive that salvation is possible to all, but certain to none; that the Almighty has no fixed plan, but the whole result, an eternity of happiness or misery, is to turn on the slender pivot of the human will! But the doctrine of impartial grace represents the purpose of God as fixed at the beginning, and as certain of being carried ultimately into effect. He is represented as the Great Father of all, intending to produce the greatest sum of possible happiness. Indeed it is not possible to ascribe to Deity a higher nobler object than the ultimate purity and happiness of our race. When the mind grasps such a conclusion, it finds enough to satisfy the largest wish. It is then, and not till then, that we arrive at the fountain of living waters where we may drink and it will be in us a well of water springing up into everlasting life." Such a sentiment unduly freely calls forth all the powers and all the affections, and fixes them on God, the ever changing friend of all his creatures. When one is first brought into this state, he feels though he ought to show forth "the praises him who hath called him out of darkness into a marvellous light." He is like one brought out of prison where only the rays of their sing and setting sun have played upon his walls. He sees, for the first time, that grand object in nature, which is the light and joy of the world. The whole soul is melted into love and homage, and adoration ascends like incense from the heart, to the Great Father of the universe.

3. *Universalism creates love to mankind.* Whoever believes this doctrine, can expect no greater blessings from God for himself than for others, even his greatest enemies. He is obliged, from necessity, to acknowledge that all are children of one Common Parent. God where he may, among all nations, and all tribes, he can fix on no single individual, and believe that he will be cast off forever. Enemies or friends to him, he must believe that God's kindness extends to them, and that he will bless them forever. While under the influence of this heavenly sentiment, he cannot feel hatred towards any of the human race.

We might show, if our limits would permit, in what manner this doctrine leads to the practice of humility, forbearance, and every other virtue. This we may do at some future time. But we close by urging the reader to examine for himself. If he does not believe what we have stated, let him try the doctrine, and he shall know "whether it be of God, or whether I speak of myself." C. S.

[For the Christian Intelligencer.]

## PREJUDICE.

Nothing more effectually unfits the mind for advance in knowledge than prejudice. It tends to suppress improvements of every kind. Notwithstanding the evil effects of prejudice, clearly and forcibly pointed out, yet the great hindrance to truth remains. Among all the various names pointed out, the desire effect has not been produced. These facts probably gave rise to the following just remarks by Hannah Moore:—"Prejudice, if altogether invincible, is, perhaps the most difficult of all errors to eradicate from the human mind. By disguising itself under the respectable name of firmness, it is of infinitely slower extirpation than vice. For vice the human will never sets itself up for virtue; a vicious man knows what is right, though his appetites deter him from following it; but a prejudice, being perhaps, more frequently a fault of the judgment than of the heart, sometimes persisted in from principle."

On this subject I shall make no attempt at originality. The only effectual means of destroying this "fault of the judgment" is self-examination. We are much disposed, in this case, as in many others, to imagine ourselves innocent, and others guilty. "Every one says, 'Locke, is forward to complain of the prejudices that mislead other men or parties, as he were free, and had none of his own.' 'The only way to remove this great cause of ignorance and error out of the world, is for every one impartially to examine himself. But how shall we determine whether we are prejudiced? It seems absolutely necessary to know some definite rule: otherwise we



may examine our hearts in vain. Here again, we cannot do better than appeal to the great Locke: "He who is strongly of any opinion, suppose, (unless he be self-condemned) that his persuasion is built upon good grounds; that his assent is no greater than what the evidence of the truth he holds forces him to; and that they are arguments and not inquisition or fancy, that makes him so confident and positive in his tenets. Now, if after all his profession, he cannot bear any opposition to his opinion, if he cannot so much as give a patient hearing, much less examine and weigh the arguments on the other side, does he not plainly confess it is prejudice that governs him."

We have thus briefly pointed out the nature of prejudice, and the means to be adopted for its eradication. Volumes might be written to show its dreadful effects; but we have not leisure to pursue the subject. We are satisfied that no other way can so effectively destroy prejudice, as for every one to look within his own breast, and follow closely the direction of our Great Master—"First cast out the beam out of thine own eye; then shalt thou see clearly to cast out the mote out of thy brother's eye."

## THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MARCH 9, 1832.

**LEGISLATURE.**—The Legislature will probably be in session to-morrow, completing a session of three weeks and three or four days.

**SECRET SESSION.**—We perceive that several of our brother editors are indulging in speculation as to what has occupied so much of the time of the Legislature in secret session—and some intimate in the strong terms that they know the substance of all the doings. For ourselves, we can indulge in no such a course. It is not ours to know what has not been regularly divulged. If the Legislature deem it important to keep the matter a secret, we would wish to presume that there are sufficient reasons for taking the course. Ultimately the whole truth must come out; and if in the result it is found that the facts were of such a nature as ought to have been known by the people at the time, it will then be time enough to condemn our public servants.

**FLOOD.** The most distressing accounts from the Ohio river are daily received. The freshest of last month is unparalled. At Cincinnati, on the 17th February the water was near seventy feet above low water mark. Three or four thousand people in that city had been driven from their dwellings by the inundation and the destruction of property was immense. Other places on the river had fared still worse. Marietta, Lawrenceburg, Wheeling, Louisville, and many other populous and flourishing towns were almost entirely submerged. Hundreds of dwellings, and even large ware-houses, taverns, and churches were floated down the current. A letter from Cincinnati dated the 17th says, "A large tavern with its sign and other appurtenances has just floated by the city." At Lawrenceburg nothing but the steeples of the church and a few houses remained above water. It is hardly in the power of imagination to conceive, much less to describe the destruction and distress upon the borders of the noble Ohio. For hundreds of miles one universal scene of devastation is exhibited.

**COMFORTABLE LODGINGS.**—The missionary ship Duff having put ashore on a beach some of our missionaries to pursue the work of conversion, one of them travelled further into the interior of the country than the others, and was lost sight of. The latter engaged a man of authority among the natives to act as guide and interpreter in leading them through the country, and they travelled from one place to another till at length they traced the wanderer to a particular district. Full of the fondest anticipations they immediately proceeded, through the assistance of their guide, to question the natives who the progress their companion had made in converting them, and how they were pleased with him. "Squaw was squab squaverah kwiezig vah wam skaday skodie big daurab ab!" shouted several savages, making gestures suitable to the words, which were translated thus: "Fine man the missionary, ate him up last night, ate him all up."

**Advertisements Extraordinary.** The following advertisement appeared in a Providence paper.

"Oranges. Handsome oranges from the island of Malta, where St. Paul was shipwrecked, for sale, &c."

"Maps with a track of St. Paul's eventful voyage, from Cesaria to Rome, may be seen above."

**AN EVENTFUL PERIOD.** Among the distressing events which have taken place within a few months in the Western Hemisphere, may be reckoned the slave rebellion in Virginia; the Tornado in Barbadoes; the fire at St. Thomas; the fire at Fayetteville; the insurrection in Jamaica; and last, but not least, the dreadful inundation of the banks of the Ohio river.

**The Perage in France.** Thirteen members of the chamber of Deputies in France, have sent in their resignations to the Chamber in consequence of the abolition of the hereditary right. Each wrote a letter to the President, stating the motives of his resignation; the chamber by an almost unanimous vote refused to allow the letters to be read.—We perceive among the names of those who resigned that of Clarke, Duke of Feltro, the son of the celebrated Minister of Napoleon.—*N. Y. Courier.*

**Economy.**—We have heard (says the Advertiser) of a person who borrowed a neighbor's almanac, and "copied it off," to save the expense of buying one. This was done as well as a project put in successful operation in this city, (Boston) some twelve months since. A person whose store-door was on its hinges so that it could not be easily opened or closed, instead of employing a carpenter to saw a strip from it, hired a mouse cutter to chisel off the surface of the door.

**Mysteries.**—A New York paper mentions that a man about 25 years old was lately found on the top of Berger Hill, Hoboken, not through the breast—a pistol lay near him, another some few feet off. The body was warm.

## Maine Legislature.

### IN SENATE

TUESDAY, February 28.

Finally passed.

Resolve to admit Z. Washburn to practice law; also resolve to admit James T. Leavitt. Bill regulating duties of Assessors. Resolve in favor of Charles Jarvis. Bill to incorporate the Exchange Bank. Bill for the preservation of North Turner Bridge.

Bill to establish Oxford Canal Corporation. Bill assigning further duties to the Justice of the Supreme Court, and establishing their salaries was taken up and indefinitely postponed.

Bill to incorporate the Hancock Agricultural Society was referred to a select committee, consisting of Messrs Talbot, Bridgman, and Little, to be taken up tomorrow.

A message was received from the Governor, informing the Senate of the resignation of Joseph Chandler, Major General of the 2d division of the militia of the State.

On motion of Mr. HODGMAN,

ORDERED, That tomorrow, at 11 A. M. the Senate will on their part, proceed to the choice of Major General to the 2d division.

WEDNESDAY, Feb. 29.

Bill to establish the rate of interest, and restrain the taking of excessive usury, was taken up.

The question was taken by yeas and nays on the passage of the bill, and decided; Yeas 9, Nays 13.

The Senate, on their part proceeded to the choice of a Major General of the 2d division, in place of Joseph Chandler resigned.

Brig. Gen. ALFRED MARSHALL had 16 votes.

Lieut. Col. J. R. BACHELDER 4 votes.

Gen. Marshall was declared elected on the part of the Senate. [The House chose Gen. Marshall, Friday.]

The bill relating to the fees and emoluments of Clerks of the Judicial Courts was indefinitely postponed by the following vote:

YEAS—Messrs. Bridgman, Burnham, Davee, Dunlap, Emerson, Gibson, Goodwin, Groton, Keith, Megquier, Merrill, Sweet, Talbot, Thompson, Webb—15.

NAYS—Boutelle, Eastman, Hodgman, Hutton, Lithgow, Porter, Scammon, Smith, Thayer—9.

Bill additional to an act establishing Bowdoin college, came from the House nonconcurring. The Senate receded from all their former votes, adopted a new draft, and passed the same to be engrossed.

Resolve in favor of Westbrook Seminary read once.

Bill additional to an act to establish the Kennebec Boom Corporation came from the House amended. The Senate refused to adopt the amendments proposed, and adhered to their previous amendment striking out Brown's Island.

THURSDAY, March 1.

Bill relating to fees taxed in Courts of Justice of Peace was indefinitely postponed.

The conference on the bill respecting judicial process made a report, and the bill was referred to the next Legislature.

Resolve in favor of Samuel Lancy was indefinitely postponed.

Resolve to provide for the publication of a general History of Maine was read twice and refused a passage.

Mr. GROTON, from the joint select committee, to whom was referred the subject of providing for the election of Representatives in Congress, and electors of President and Vice President, under the new Census, made a Report, accompanied by a resolve, which were read once. The report states, that as the bill before Congress for the apportionment of Representatives among the several States, had not yet passed into a law, and probably would not in time to be received before the adjournment of the Legislature, it is necessary now to make some provision for the exigency, or have an extra session of the Legislature. No inconvenience would accrue from deferring the election of Representatives in Congress to the annual meetings in March, and they can therefore be provided for by the next Legislature; but the electors of President and Vice President are required to be chosen in November. The committee therefore recommend that the electors be chosen by *General Ticket*, and report a Resolve accordingly.

Resolve in favor of Gardiner Lyceum, appropriating \$1000.

Mr. GROTON spoke in favor of the resolve; also Mr. Boutelle. Mr. B. thought it an interesting experiment which was now being tried in Gardiner Lyceum. That institution was conducted on a new plan. They had a building and apparatus, and with a little aid the experiment would develop itself; without aid from the State the institution could not be continued. The institution would have a very beneficial effect in raising the tone of education among our farmers and mechanics. Is it not important to diffuse information among these classes? The Senate had just appropriated \$1000 for Westbrook Seminary. This was altogether an experiment. He did not object to this. He was willing to make experiments where they were not moonshine. It might be that the State was appropriating more than some other States, but was it not creditable to the State so to do? These institutions were the children of the State, they were held under guardianship by the State, and the State was bound to aid and support them until they were old and strong enough to go alone. The resolve then passed to be engrossed by 11 to 9.

Passed to be enacted.—Act to lay out a road in Freeport; to incorporate the Lubec Manufacturing Company; to preserve the Ticonic Bridge; addition to an act for the preservation of fish in Penobscot river; to incorporate the Lubec Mining Company; to reduce the capital stock of Gardiner Bank.

Resolve providing for the erection of a monument over the remains of Enoch Lincoln, was referred to the next Legislature.

Resolve on roll of accounts passed to be engrossed.

FRIDAY, March 2.

A message was received from the House of Representatives transmitting a confidential communication and the Senate went into secret session on motion of Mr. Megquier.

After the doors were opened, the resolve providing for the choice of electors of President and Vice President was passed to be engrossed by the following vote:

YEAS—Bridgman, Burnham, Davee, Dunlap, Eastman, Emerson, Gibson, Goodwin, Groton, Hodgman, Hutton, Keith, Lithgow, Megquier, Merrill, Sweet, Talbot, Thayer, Thompson, Webb—20.

NAYS—Boutelle, Porter, Scammon—3. The Senate concurred with the House in the indefinite postponement of an act for regulating marriage.

The Committee on Lands reported that legislation is inexpedient on the petition of Jacob O. Rogers; also on the petition of the chiefs, captains, &c. of the Penobscot Indians.

Order of notice was granted on petition of S. A. Bradley.

Leave to withdraw was granted on petition of Stephen Emery; also on petition of Nathaniel M. Lowney; also on petition of Aaron Tyler and others; on petition of Ira Wadleigh and others.

SATURDAY, March 3.

Finally passed.

Resolve in favor of the county of Kennebec. Act to incorporate the Windrop Agricultural Society.

Resolve in favor of I. Berry & Co.

Act to incorporate Farmington Falls Hemp Co.

Resolve in favor of Samuel Chamberlain.

Resolve in favor of Asylum in Portland.

Act to preserve Mattanawook State road.

Act for the encouragement of Agriculture, Horticulture, and Manufactures.

Additional resolve directing the mode in which the law shall be printed. [Not relating to newspapers.]

Act to change the names of certain persons.

Resolve for the payment of contingent expenses.

Additional resolve in favor of Francis Joseph.

Resolve for completing the Baring and Houlton road.

Bill in addition to an act to establish the Kennebec Boom Corporation.

Mr. PORTER had leave of absence to-day.

Resolve providing for the division of Indian lands referred to the next Legislature; also petition of William Warr.

HOUSE.

TUESDAY, February 28.

On motion of Mr. PIERCE, of Gorham, the House resumed the consideration of the Militia bill. The third section was rejected.

Mr. Belaher moved the reconsideration of the vote whereby the House refused to adopt the amendment offered yesterday by Mr. Cilley. This motion prevailed, and the question then was on adopting the amendment. A number of amendments were made to this amendment.

Mr. PIERCE offered an amendment to prohibit officers from giving ardent spirits to the soldiers under their command, which was adopted.

The House were engaged nearly all the forenoon on this bill, and when they adjourned stood about where they did when they took it up.

The House spent a part of the Afternoon in secret session.

After the secret session closed, the House resumed the consideration of the militia bill, which after some discussion was committed, on motion of Mr. Cilley, to a select committee of the House consisting of Messrs. Cilley, Washburn and Webster.

WEDNESDAY, February 29.

For the encouragement of agriculture and manufactures. On motion of Mr. Gerrish the bill was amended so as to include horticulture, and then passed.

Bill to provide that owners of land may recover damages received by logs, masts and spars, floating on the land and continuing there so long as to occasion damage to said land, was taken up.

A motion was made to postpone it indefinitely which prevailed.

To be enacted.

Act to authorize the reduction of the capital stock of the Gardiner Bank.

Act to incorporate the Lubec Mining Co.

Finally passed.

The select committee to whom was referred the militia bill, reported the same as taken into a new draft, and on motion of Mr. Webster, the same was taken up.

Mr. KNOWLTON said he was opposed to the new draft. When the amendment of the gentleman from Thomaston was proposed the other day, he wished time to consider it. Since that he had had time to consider, and he was satisfied it would not answer.

Mr. WEBSTER said he was on the committee who reported a new draft, but it did not meet his views.

Mr. BROXSON also opposed the new draft. The new draft was adopted, 67 to 55.

A motion was made to change the time of meeting for inspection, from June to January. The motion was lost.

Mr. CLIFFORD moved the indefinite postponement; decided as follows: Yeas 76—Nays 77.

A motion was then made to refer the bill to the next Legislature. In favor 67; opposed 76.

Mr. BROXSON moved to lay the bill on the table.

Mr. LUDDEN hoped the House would not lay so poor a thing as that on the table. The motion was lost.

Finally passed.

Resolve for completing the Houlton and Baring road.

Resolve in favor of Francis Joseph.

The House took up the Kennebec boom bill, the Senate having adhered to their vote amending the same and passed it to be engrossed.

Mr. DUMMER moved that the House recede and concur with the Senate. The motion prevailed without division. Mr. Fessenden moved to amend by giving the corporation leave to erect side booms in any place in the towns of Gardiner and Pittston on either side, the proprietors first agreeing with the owners of lands, and the boom to be so constructed as not to interfere with navigation. Mr. Fessenden supported and Mr. Dummer opposed. Mr. Clark moved to amend the amendment by confining it to the present limits of those towns. Mr. C. said his reasons were that there was a petition now before the Legislature to set off a part of Hallowell to Gardiner; if that was granted, Brown's Island would then be in Gardiner; the motion prevailed, and Mr. Fessenden's amendment was adopted. And thus ends the Boom at Brown's Island for this year.

The House spent most of the day in forenoon and afternoon in secret session.

FRIDAY, March 2.

The committee of conference reported that the bill respecting judicial process be referred to the next Legislature, and the report was accepted.

Finally passed. In favor of the County of Kennebec. Resolve in favor of the Orphan Asylum in Portland. In favor of I. Berry

& Co. In favor of Sam'l Chandler. For the payment of contingent expenses.

On motion of Mr. Miller the House resumed the consideration of the Militia Bill. Mr. Clifford moved to strike out the 23d section. (This section abolishes all trainings except one in companies for inspection annually.) He supported his motion at length, contending that the change would be detrimental, that the militia were opposed to the change, and that this was not a proper time to abolish the militia, when our territory was in jeopardy.

Mr. Magoun opposed the motion at some length. Mr. M. said one gentleman, (Mr. Clifford) had alluded to our "present situation," that the militia "might be needed"—"we ought to keep up an effectual system."—Sir, it is well understood by every member of this House, that all this is mere words—mere words.

Mr. Bronson supported. Messrs. Ludden and Mr. Knowlton opposed.

Mr. Shaw was in hopes some one would have moved for a committee of distinguished military men, who would consult public opinion and report to the next Legislature. It must be evident from the close voting that the House was very equally divided in their opinions about the bill. Mr. S. said a military bill overloaded with restrictions, like a gun overloaded with powder, would kill as many by its recoil, as by its explosion, and he wished it referred to such a committee.

Mr. Sprule advocated the bill.

The question was taken by yeas and nays and decided as follows, 72 for, 70 against.

Mr. McMillan moved the indefinite postponement—in favor 86; against 18.

SATURDAY, March 3.

The House resumed the consideration of the bill providing for the appointment of a Surveyor General of Lumber in the county of Penobscot, by the Governor and Council. The question was on amending the bill in concurrence with the Senate, by striking out the following provision—

"Provided nevertheless, that any persons may sell or dispose of their lumber at the mill marks, and the same may be shipped without survey."

The amendment was opposed by Messrs. Kent, O'Brien, Sprule, Magoun, and Fessenden—and supported by Messrs. Jarvis, Fish, Clifford, Cary, Knowlton, Harvey, and Cilley. The question on motion of Mr. Kent, was taken by yeas and nays and decided as follows—yeas 59—nays 75.

Mr. Lancy moved to postpone the bill indefinitely. This motion was advocated by Messrs. O'Brien, Fessenden, and Kent—and opposed by Messrs. Jarvis and Fish, and decided by yeas and nays as follows—yeas 72 nays 68.

To make Boots and Shoes Water proof. As we shall soon, probably, have wet walking and as every poor wight cannot encase his feet in India Rubbers, perhaps it will not be amiss to give the following recipes.

The second, although it will not render leather perfectly water proof, will keep out moisture a long time and will make the leather very pliable.

Mix equal parts of mutton fat, beeswax and sweet oil together in a small vessel and heat them till melted, after it has cooled a little apply it to the shoes plentifully.

The following is recommended highly by some.

Take one pint of boiled Linseed oil two ounces of beeswax, two ounces of spirits of turpentine and one ounce of Burgundy pitch, melted carefully over a slow fire, with this rub the boots or shoes until they become saturated therewith.

Mutton Hams.—Legs of mutton are very good, cured in the same way as ham. Six pounds of salt, eight ounces of salt petre, and five pints of molasses will make pickle enough for one hundred weight. Small legs should be kept in pickle twelve or fifteen days; if large, four weeks are not too much. They should be hung up a day or two to dry before they are smoked.

A Formidable Monster.—A letter from an American gentleman at Manila, published in the National Gazette, states that having occasion to pass some time in the interior near a large lake, he assisted in attacking and killing a crocodile which had for a year or two infested the vicinity, taking off cattle and occasionally a man. He was attacked when gluttoned on a horse, and was twenty feet long, twelve feet round, and weighed three thousand pounds!

Something Remarkable.—The Portsmouth Journal states, that the descendants of the widow Lydia Pickering, whose death at the age of 94 years, was lately inserted in the newspapers, are as follows:—

She was the mother of twelve children, of whom ten are yet living; 60 grand children, of whom 48 are yet living; 93 great grand children, of whom 81 are yet living; and five great great grandchildren; making the whole number of descendants 170 of whom are now living 130!

A Trifling Mistake.—A Frenchman having a violent pain in his breast went to a physician for relief. The doctor inquiring where his trouble lay, Monsieur, with a dolorous accent, laying his hand on his breast, said, "Vy, Sure, I have a very bad pain in my portmantau," meaning his chest.

Melancholy.—The Alexandria Gazette says, we learn that a schooner capsized near Fort Washington during the severe blow on Thursday night, and all hands on board perished.

A Centenarian.—It is stated there is living in Marshfield, (Mass.) a gentleman who was born on the same day with General Washington.

Taste.—The Boston Patriot says that Joseph and Susan Wormwood, of Lynn, have petitioned for a change of name. Whether they wish to be called Sweetmeat or Savory we have not learned. It is altogether a matter of taste.

A Spanish merchant has obtained a verdict against Josiah Ayres a Boston pilot, for running his vessel on Cohasset rocks in July last—damages \$3,573.

Nine whalers arrived at New Bedford 25th and 26th inst. with 21,700 blbs. oil. Five more arrived on the 28th, with 100,060 blbs.

A law passed the Senate of Massachusetts, and is pending in the House, to abolish imprisonment for debt.

It is reported at Washington, that Mr. Rives, our Minister to France, has requested leave to return next autumn.

**APPOINTMENTS.**  
BR. CHARLES SPEAR will preach next Sunday in Waterville, and in a week from that time in Brunswick.

**MARRIED.**  
In Atkinson, Capt. George Coggins, of Boston, to Miss Laura L. Stinson.

In Charlestown, Mass. Rev. Bernard Whitman, of Watcomb, to Miss Sarah Bowers, of Billerica.

In Clinton, Mr. Josh Harriman, of Windsor, to Miss Hannah Brown of C.

In Boston, by Rev. H. Ballou, Mr. Isaac Bell to Miss Charlotte Brigham.

**DIED.**  
In this town, Mrs. Mary, wife of Mr. Joshua Edwards, aged 89.

In Hallowell, on Saturday last, Mrs. Lydia R. Mason, formerly of Attleborough, Mass.

In Anson, 24th ult. Mr. Robert Smith, aged 69.

In Buckfield, on the 17th ult. Miss Emily, daughter of Rev. Mr. Stetson, aged 15—a most amiable young lady.

In Danvers, Mass. after a short and distressing illness, William Sutton, Esq. aged 59.

In Belfast, Maj. Daniel Murray, aged 80—formerly an officer in the British army.

In Union, Mr. Ezra Brown, aged 78.

**FOR BOSTON.**  
THE fine fast sailing Packet BONNY BOAT, JOHN MOORE, Master, will sail from Wiscasset on Tuesday the 20th inst. Freight will be received at Wiscasset by Wm. M. Boyd, Esq. or the Master on board. The Bonny Boat will receive freight in Boston for Gardiner on the first of April and sail on Thursday the 5th day of April.

A line of Packets will be established to run between Gardiner and Boston as follows, viz.

To leave Gardiner every Tuesday and Boston every Saturday of each week.

EZEKIEL WATERHOUSE, Agent.  
Gardiner, March 6, 1832.

**Real Estate for Sale.**  
FOR sale a lot of land situated in Woolwich, near Day's Ferry, so called, together with the buildings thereon, consisting of a one story dwelling house and out buildings, in good repair. For particulars enquire of SAMUEL READ, Jr. near the premises, or the subscriber in Gardiner. HENRY B. WHITE, Gardiner, March 7, 1832.

**Notice.**  
THE Stockholders of the Gardiner Cotton and Woollen Manufacturing Company are hereby notified to meet at the office of their Treasurer, SAMUEL READ, Esq. on Tuesday the twentieth day of March inst. at 3 o'clock, P. M. to transact the following business:

1st. To choose a Moderator.

2d. To authorize some person to sign a deed of conveyance of all the interest said Company has in a brick store situated in Waterville Village, formerly owned by Edward Esq. Jr.

3d. To sanction and approve of the arrangements made by the Directors for the purchase of Cotton and other articles for the use of the Factory and the sales of goods manufactured, in lieu of a Salary Agent.

By order of the Directors.  
DANIEL NUTTING, Clerk of said Co.  
Gardiner, March 3, 1832.

**Real Estate for Sale.**  
FOR sale, a lot of land lying west of, and adjoining the Methodist meeting house in Gardiner, together with the buildings thereon, consisting of a small HOUSE and BARN. Said lot is in a very pleasant and healthy situation, commanding a delightful prospect of the River and surrounding country. The buildings are new and in good repair.

Also, one undivided half of the House built and formerly occupied by Kendrick & Gould, with the lot belonging thereto. Terms liberal. Enquire of the subscriber in Gardiner. JAMES G. DONNELL, Gardiner, Feb. 20, 1832.

**Pyrologeneous Acid or Essence of Smoke.**  
MANUFACTURED in Gardiner, and kept constantly for sale by JAMES BOWMAN.

This Acid is recently prepared. It is an excellent preservative of meat and has been long used in making Bacon. Directions for using it will accompany the bottles.

Also, first rate Carbo Light or refined Charcoal, for medicinal uses, prepared and put up in the neatest manner.  
Gardiner, Feb. 13, 1832.

**Dr. James W. Ford.**  
PHYSICIAN and Surgeon, has taken a room at Maj. E. Bullock's in Waterville village, and will be happy to attend to all orders in the line of his profession.  
Waterville, March 8, 1832.

**Steam**



## POETRY.

"Ho every one that thirsteth, come ye to the waters."

WANDERER in a weary land,  
Fainting 'neath the sunny ray,  
Seek the fountain near at hand,  
Till no longer on the way—  
Here are waters running o'er,  
Drink of them—thirst no more!

PLEASURE'S VOTARY, thirsting still  
For delight unmix'd with pain;  
Seeking yet some little evil  
Where thou may'st refresh again—  
See the fountain running o'er,  
Drink its waters—thirst no more!

MOURNER, in this vale of tears,  
Reaching after perfect peace,  
Looking on to future years,  
Dark and desolate as these,  
Here's a fountain running o'er,  
Drink its waters—thirst no more!

PARENT, watching o'er thy child,  
Giving every earthly thing,  
Lost in wishes vain and wild,  
To this fount thy children bring—  
And of waters running o'er,  
Let them drink, and thirst no more!

ROSY YOUTH and hoary AGE,  
Journeying in this world of strife;  
Youth and maiden, child and sage,  
Freely drink the stream of life—  
Here are waters running o'er,  
Drink of them, and thirst no more!

## MISCELLANY.

[From the Evangelical Magazine.]  
ECCLESIASTICAL ORDER.  
(Concluded from our last.)

4. Associations and Conventions are not proper bodies to render an impartial decision on the trial of one of their members.—Perhaps those who think the clergy can do no wrong, may believe they are the proper tribunal to dispense justice, but for one, I think otherwise; for they generally act in the four-fold capacity of complainant, prosecutor, judge, and jury, and are a party to the cause; and besides, being a strong body, they are exposed to corruption, by means of any secret influence that may be exerted on them previous to trial; and in addition to all these, however unjust their decision might be, the injured person has no other remedy but a prosecution at law, the risk of which, being divided among so many, could have but little influence on individuals. In view of these facts is it not evident that such bodies are not suited to the administration of impartial justice?

There are other disadvantages also connected with a trial before these bodies, such as the difficulties and expenses of attendance, that are insurmountable objections. Suppose I should be called to defend myself before "The General Convention of Universalists of the New England States, and others," or any of the Associations in Maine, all of which claim the right to make such a call, and being several hundred miles from the place at which it meets, be under the necessity of attending with a dozen witnesses on expense—or be condemned. Is such a requisition just or reasonable? Or is it in accordance with the established law of our land, that every man shall be tried in that part of the country where the offence is alleged to have been committed? Very few of our ministering brethren could sustain the expenses of such a defence, and therefore, if charged with any offence, must be condemned, guilty or not.

5. It would be extremely dangerous to vest power in any religious Associations or Conventions. I come now to show the dangers which would result from the exercise of power by such bodies. This is a subject on which every individual should be well informed, and feel a personal interest. As he loves liberty, and would bequeath the rich legacy to his offspring, let him guard well against any approach toward a usurpation of authority. Ecclesiastical tyranny has enslaved the world. It has riveted on the minds of millions, fetters more grievous and degrading than those of iron, and ruled them with all the terrors that imagination can paint. It has inflicted every species of torture that ingenuity could invent. It has sacrificed millions on millions to glut its inhuman vengeance, and rendered earth a field of desolation, misery and blood. Kingdoms and empires have submitted to its control; and the greatest potentates of the earth have crouched obsequiously at its nod. Yet all this unlimited power was obtained by imperceptible accretions; like the small course of water that trickles from the mountain rock, which increases by unseen additions, of little and little, till, at length, swelled to the mighty torrent, it rushes on, bearing before it every opposing obstacle. Such has been the progress of clerical usurpation; and such, for ought we know, it may be again. How infinitely important, then, that we resist every attempt that may be made to usurp ecclesiastical dominion.

But what has all this to do with our Associations? It has much, as an admonition to us to beware of any encroachment on our rights. I have shown that they have already assumed authority; and shall we confirm to them the power they have usurped, and thus encourage them to assume more? The usurpations of power by the clergy, that resulted in the supremacy of the Pope, did not commence with a claim of authority; but by certain privileges being allowed to them, by way of courtesy, till those privileges were established as rights vested in those who had enjoyed them. Have not much greater advances been made by our Associations in the assumption of power, than were made by the Romish Church in the same period of time? That the preachers, from their ability of public speaking, and general influence, have the control of these bodies, is notorious; consequently all that they have assumed is, in reality, the assumption of the clergy. And when has power been

vested in the clergy that has not been used to oppress the people?

But perhaps it may be said, that none of these bodies claim a right to do any more than to withdraw fellowship from those they judge unworthy. I grant it. And what more could they do? They have not the civil law at their control, to inflict a penalty; neither have they the means, as yet, of exhausting on them the tortures of the Inquisition; and anathematizing is rather out of fashion at present; and as for sentencing them to endless torments, their doctrine will not admit of that. Do they not, then, inflict the greatest penalty in their power? And in the present state of society, as they publish their sentence, and as Universalists are considered as the off-scouring of the earth, is it not among the greatest that could be inflicted; amounting to destruction of character, and degradation in the community?

"Who steals my purse, steals trash; 'tis something, nothing; 'twas his, and he has been slave to thousands; but he, that filches from me my good name, Robs me of that, which neither enriches him, And makes me poor indeed."

What then is the amount of this limitation? It is merely that those self-constituted bodies do not claim a right to inflict any greater penalty than they have the means of inflicting. Wonderful forbearance!—How soon would they assume the right to exercise more authority, if they had the power? I presume the correct answer would be, so soon as it should appear to them to be for their interest. Beware, then, of granting any power to religious combinations.

In closing, I shall recapitulate the conclusions to which I have arrived on the subject. 1. The proper bases of an ecclesiastical organization by Universalists, are voluntary societies of such persons as confess Christ and obey him; possessing the exclusive right of adopting their own faith, worship, and discipline; of choosing, contracting with, and ordaining their own preachers; of countenancing their own members in preaching, and recommending them to others.

2. That Associations or Conventions should be instituted for the purpose of promoting the spread of the Gospel, communicating instruction, extending mutual improvement and intercourse, and cultivating harmony, fellowship, and communion, among Christians.

3. That such Associations and Conventions have no right to exercise any jurisdiction; that it is not necessary to invest them with such a right, but would be very injurious to the cause; that such bodies are not suited to the administration of impartial justice; and that it would be extremely dangerous to grant them power.

These are the genuine principles of Congregationalism. Let them be well understood, and put in practice by Universalists, and, in my view, a Religious Order may be established, consistent with the laws of God, the rights of man, and the doctrine of universal benevolence which may be a blessing, instead of a curse, to mankind, till "all shall know the Lord from the least to the greatest." In the general principles of this system, I am happy to know, that my views are in accordance with those of several of my respected brethren in the ministry, as well as many others. Let us, then, brethren, put these principles into practice in the organization of an Ecclesiastical Order.

## A CLERGYMAN.

There has just appeared in England, a 'Highland laddie' eighty years of age, who can do many wonderful things, even to the telling of thoughts which pass in another's mind. His name is McKean. While exhibiting, he is hood-winked, and placed with his back to the audience. An attendant, who is the boy's father, takes a cyphering slate and collects from the company such things as gloves, money, &c. The father, then, still behind his son, takes up one of the articles, and asks what he has in his hand. The boy instantly calls the article by its right name. The father perhaps will take up a glove and ask what coin he is holding. The boy will say it is not a coin, but a glove, and names the color and the hand to which it belongs. A guinea is held up; he knows what it is, and tells the date and effigies upon it. The spectators write their names on the slate, and he will call them off in the order in which they are written, his eyes all the while tied up with a handkerchief and the slate behind him. As the ne plus ultra of his exploits, he will go out of the room, and any of the audience may whisper, as softly as possible, to the father, who is as far from the door as the room will permit him to be, and when the oracle is re-admitted, he will repeat, verbatim all that has been said to his father.

Such is the account of this boy which is published in the English papers. His performances doubtless depend on trickery and the device by which he is enabled to execute them, will probably yield a greater harvest of gold than Whitney reaped from his cotton gin, though mankind in general are benefited by it while nobody will derive advantage from the other.

Auction of Ladies. An auction of unmarried ladies takes place in Babylon. In every district they assemble, on a certain day of every year, all the virgins of marriageable age. The most beautiful are first put up, and the man who bids the largest sum of money gains possession of her. The second in personal appearance follows, and the bidders gratify themselves with handsome wives according to the depth of their purses. But there are in Babylon ladies for which no money is offered,

yet these also are disposed of, so provident are the Babylonians. When all the beautiful virgins are sold, the crier orders the most deformed to stand up, and, after he has openly demanded who will marry her with a small sum, she is at length adjudged to the man who is satisfied with the least, and in this manner the money arising from the sale of the handsome serves as a portion to those who are either of disagreeable looks, or that have any other imperfection. This custom prevailed about 500 years before Christ.

## NATURAL HISTORY.

On habits of Cleanliness in birds; by W. AINSWORTH.—It is a fact, not generally known, that the claws of birds are used as combs to rid the plumage of vermin; whence birds which have short legs are most infested by insects. The expedients, which birds, characterized by short feet,—the waders which, from the inflexible nature of their legs, and the geese tribe, from the opposition to scratching, offered by the membrane between the toes, are put to, in order to get rid of their vermin, are well deserving of attention, as illustrating the ingenuity of animals, and the curious provisions made by nature for their cleanliness. When birds, by accident or imprisonment, are deprived of the natural means of ridding themselves of vermin, they often fall victims to their attacks. The author, walking on the coast of Northumberland, disturbed a bird which flew heedlessly, as if injured. On shooting it, he found it was covered with vermin, especially about the head, and on further examination ascertained that it had lost one leg, and was thus deprived of the means of ridding itself of these insects. A nest of young swallows had been hatched, and they had attained considerable size when a change was made in the window, which frightened the parents; from that time they continued to feed their offspring, but never entered the nest. The young ones soon became sick and perished, and on examination the nest was found to be crowded with acari of large size.

Poultry which run about in stony or paved yards, wear away the points of their claws by friction and digging, which renders them unfit to penetrate their coating of feathers; they are, therefore, more covered with vermin, and in consequence more sickly than fowls from the country.—*Jour. of Roy. Inst. Feb. 1831.*

Winter Quarters of Frogs. In draining a bog, or springy piece of ground in the winter, (during the frost,) I discovered a large quantity—some hundreds, I suppose, (frogs,) imbedded about three feet below the surface in the head or source of a more than usually strong spring. Upon being uncovered, they appeared very inactive, but not torpid or motionless, and attempted to bury themselves again in the sand, which, from the flowing of the water, was so easily separated as to admit a pole of considerable length to be run down it, with a slight pressure. The cavity in which they were, and which apparently was formed by them, was so placed that the water of the spring flowed through it, and prevented their feeling the effect of the frost. In cleaning ditches or stagnant ponds during the winter, I have never seen any, but at the bottom of ponds, I am told they are common. Are we not to infer from this, that they instinctively seek springs, as the water is less liable to freeze, and as they were in the instance mentioned, capable of moving, that they do not hibernate, or become torpid during the winter, but that they respire in water, or in their hiding place? I have never observed them in ditches or pools, until near the spawning time, viz: after a few warm days in February or March, when their 'croaking' is considered of sport to 'boys'; after which the embryo frogs appear as black spots in a large mass of gelatinous matter.—*Nat. Hist.*

## AGRICULTURE.

[From Mr. Dickinson's Address.]

In addition to *burn-manure*, the New England husbandman should be unwearied, in collecting whatever will quicken or support vegetation. Lime is a valuable manure, and highly deserving notice.—Mud from ponds, or sunken grounds, common salt, with every kind of vegetable and animal substance, may be profitably used in compost; especially, if exposed to the action of swine. Changing crops is often useful. Each species of crop seems to extract from the soil a nutrient peculiar to itself; so as not to exhaust, against, the demands of a different, succeeding, crop. Alternate ploughing and seeding is a valuable substitute for manure; and an economical method of keeping land in heart. However highly other grasses may be valued in other counties or States; I am satisfied, that no grass, with us, is so enriching to the soil; or nutritious for hay or pasture, as the *clover*. The quality, which enriches, is not in the stalk, or leaf, of this grass, as is sometimes supposed; but in a black mould, collected about the roots. Whether extracted from the air, by means of its blossoms, its broad leaf, or porous stalk, I do not pretend to say. If turned in, with a plough, for manure, it should stand until ripe. The mature stalk, and full grown leaf seem necessary to collect, and deposit, its nutritive qualities.

A coat of grass, left in the fall, on mowing or pasture land, is equal to a covering of manure. This serves the double purpose of enriching the soil; and of protecting it from frosts and cold. It is like the clothing of the human body, protecting it from the cold of winter. Every blade of grass left growing, in the fall, will produce

twice its value, the next season. Considering the coldness of our climate, this subject has not been sufficiently regarded.

Fourthly. *Deep ploughing* is essential to good husbandry.

The plough is the most important implement of husbandry; too much pains cannot be taken in its construction. A share so broad, as to cut the whole width of the furrow, is essential. Ploughing is the most important operation in husbandry, and *deep ploughing* still more important.—Such parts of the earth, as are not broken, or turned up by the plough-share, yield no support to the growing plant—they are in the way of the roots, and worse than useless.

*Deep ploughing* brings up more earth for use; gives more room for the roots to grow and extend in; affords more nourishment; and greater security against drought—the deeper the soil, the more moisture is contained in it—and the longer it will resist the effects of heat; the more easily it is moved by the hoe and harrow; and ordinarily, will produce a more abundant crop. There is a quality, nutritive to vegetation, which settles down below ordinary furrows; and which, turned up, brings strength, as well as quantity, to the soil. I have seen pumpkins and other vines grow luxuriantly, on earth thrown out of a cellar, three feet below the surface.

*Feeding Cattle.* Regularity of feeding cattle is of prime importance. Three times a day, at a certain hour, cattle according to Mr. Lawrence, should be furnished with their food. Mr. Dean observed that neat cattle and horses should not have so much laid before them at once as will quite serve to fill them. The hay they have breathed on much, they will not eat up clean, unless they are very hungry. It is best, therefore, to fodder them twice at night, and twice in the morning. Let neat cattle as well as horses have both light and fresh air let in upon their fodder when the weather is not too cold and stormy to allow the windows to be open. What one sort of cattle leaves should be thrown to another sort. Those who chew the cud will eat the leavings of those that do not, and vice versa.

## Important to Manufacturers of Potash.

THE subscriber has taken the Agency of vending and instructing in the method for making Potash for the Counties of Lincoln and Waldo, patented by Ephraim Pierce, of New York. By this new process the alkali is so perfectly extracted, that the usual quantity of ashes required for a ton, will make double that weight of first sort of Potash. The terms for rights have been uniformly satisfactory to the purchaser.

Seabrook, Feb. 6, 1832.

## Universalism Defended.

JUST received and for sale by P. SHELTON, "Universalism defended;" A reply to several discourses delivered by Rev. T. Merritt against that doctrine by Rev. L. R. Paige.

"ST. PAUL A UNIVERSALIST"—A sermon by Rev. M. Rayner.

"DIVINE LOVE"—A sermon by Rev. M. Rayner.

Jan. 5, 1832.

## CHURCH MUSIC—sixty

new tunes.

JUST received the twenty-first Edition of the *BRIDGE-WATER COLLECTION*, containing sixty new tunes and otherwise greatly improved. For sale by

WILLIAM PALMER, &c.

Also, Zezere's new Church Music, consisting of Chants, Anthems, &c.

Gardiner, February 9, 1832.

## New Singing Books.

JUST received the 21st edition of SONGS OF THE TEMPLE, or BRIDGE-WATER COLLECTION, improved by an entire new classification of the whole work and the addition of sixty new and beautiful tunes, hymns and anthems. This will be acknowledged to be the best edition ever issued of this popular work.

Also, a new impression of the tenth edition of the Boston Handel and Haydn Collection.

For sale by P. SHELTON. Dec. 8, 1831.

For Sale. THE subscriber has on hand a good assortment of AMERICAN, ENGLISH and WEST INDIA GOODS.

Also, a good assortment of Crockery and Glass Ware, together with Shoes and Boots, which makes a good assortment of Goods, as is offered or sale in any store in town, which he will sell low as can be purchased for cash or good credit.

WM. R. BADSON.

Gardiner, Feb. 27, 1832.

## Register for 1832.

JUST published and for sale by P. SHELTON, the MAINE REGISTER and UNITED STATES CALENDAR for 1832.

Jan. 20, 1832.

## Just Received.

AT the Universalist Bookstore Portland, Maine, Whittemore's Notes on the Parables, a new work—A Sermon delivered at the funeral of Rev. ALFRED V. BASSETT, by Thomas Whittemore—Smith on Divine Government, for sale by the doz. at publisher's prices. A new supply of the life of Rev. John Murray—Balfour's Essays, &c. &c. Orders carefully attended to. MENZIES RAYNER, Jr.

Portland, March 1, 1832.

## COMMISSIONER'S NOTICE.

WE the subscribers, having been appointed by the Hon. JEREMIAH BAILEY, Esq. Judge of Probate for the county of Lincoln, to receive and examine the claims of the several creditors to the estate of BENJAMIN THOMPSON, late of said county, deceased, represented insolvent, hereby give notice that six months are allowed to said creditors to bring in and prove their claims; and that we shall attend that service at the dwelling of JOSIAH LIBBY, innholder, at Wales, on the third and fourth Saturdays in August next, at four o'clock in the afternoon.

JOSIAH LIBBY.

Wales, Feb. 27, 1832.

## COMMISSIONER'S NOTICE.

THE subscribers having been appointed by the Hon. JEREMIAH BAILEY, Judge of Probate for the County of Lincoln, Commissioners to receive and examine all the claims of the creditors to the Estate of RICHARD THOMPSON, late of Wales in said County, yeoman, deceased, represented insolvent, hereby give notice that six months from the twenty-first day of February instant, are allowed said creditors to bring in and prove their claims.—And we will attend that duty at the house of JOSIAH LIBBY, innholder in said Wales, on the last Saturdays of May and July next, from two to six o'clock in the afternoon.

JOSIAH LIBBY, } Commissioners.

DAVID FLUMER, }

Wales, Feb. 21, 1832.

## Hats, Caps, Umbrellas!!!

A PRIME assortment constantly on hand by L. L. MACOMBER.

Gardiner, Feb. 4, 1832.

## New-England Magazine.

THIS DAY PUBLISHED by J. F. & E. BUCK, INGHAM, No. VII. of the NEW-ENGLAND MAGAZINE, for January, 1832.

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